

CHRISTIAN SECRETARY.

PUBLISHED BY E. CUSHMAN.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE CHURCHES."

TERMS—\$2 PER ANNUM—PAYABLE IN ADVANCE.

VOL. I.

HARTFORD, FRIDAY MORNING, MARCH 1, 1839.

NO. 50.

THE CHRISTIAN SECRETARY.

IS PUBLISHED EVERY FRIDAY MORNING, AT THE Office, corner of Main and Asylum Streets, Third story, entrance on Main Street.

Terms.

Subscribers in the city furnished by the carrier at \$2.00 per annum.

Papers sent by mail, at \$2.00 payable in advance, with a discount of twelve and a half per cent. to agents becoming responsible for six or more subscribers.

ADVERTISEMENTS will be inserted on the usual terms of advertising in this city.

All letters and communications on subjects connected with the paper, must be addressed to the Editor—post paid.

Printed by HURLBUT & WILLIAMS.

MISSIONARY INTELLIGENCE.

From the Baptist Missionary Magazine for February.

WEST AFRICA.

LIBERIA.

In our last number, a brief notice was given of the relative location of settlements in Liberia. The following more complete view of the condition of the several colonies is from the pen of Mr. Buchman, who resided about a year in that country.

Liberia extends from the St. Paul's river on the north-west, to the Cavalry river on the south-east, a distance of three hundred miles along the coast. Its extent inland is from ten to forty miles. Four separate colonies are now included within its limits, viz.

MONROVIA, established by the American Colonization Society, including the towns of *Monrovia, New Georgia, Caldwell, Millsburgh, and Marshall*.

BASSA COVE, established by the United Colonization Societies of New York and Pennsylvania. This colony includes *Bassa Cove and Edina*. The latter village was founded by the American Colonization Society, and lately ceded to the United Societies.

GREENVILLE, established by the Mississippi and Louisiana Colonization Societies at Sinou.

MARYLAND, established by the Maryland Colonization Society at *Cape Palmas*.

In the nine villages enumerated above, there is a population of about 5000—all, of course, colored persons, of which three thousand five hundred are emigrants from this country, and the remainder natives of Africa, mostly youth, who have come into the colonies to learn "Merica fash," and make themselves "white men" by conforming to the habits of civilization, and becoming subject to our laws.

The commerce of the colonies, though in its infancy, is already extensive. From \$80,000 to 125,000 is exported annually, in camwood, ivory, palm oil, and hides; and an equal or greater amount of the manufactures and productions of Europe and America are brought into the colonies in return. Monrovia, which is the largest town and principal seaport, carries on a considerable coasting trade, by means of small vessels built and owned by her own citizens. Not less than twelve or fifteen of these, averaging from ten to thirty tons burden, manned and navigated by the colonists, are constantly engaged in a profitable trade along seven hundred miles of the coast.

The harbor of Monrovia is seldom clear of foreign vessels; more than seventy of which from the United States, England, France, Sweden, Portugal and Denmark, touch there annually.

Bassa Cove and Cape Palmas have both good harbors, and possess great advantages for commerce. Already their waters are gladdened by the frequent presence of traders from other countries, and in a few years, when the hand of enterprise shall have developed the rich mines of wealth, which nature has so abundantly provided there, these growing towns will become the centres of an extensive and important business.

Sinou, too, possesses an excellent harbor, and is the natural outlet of a vast tract of rich and productive country. Under the fostering hand of its enterprising founders it must soon become an important link in the great maritime chain of American-African establishments. The productions of the country, which may be raised in any quantity for exportation, are *coffee, cotton, sugar, rice, indigo, palm oil*, together with the *gums, dyewoods, ivory, &c.*, which are collected from the forests.

The state of morals in the colonies is emphatically of a high order. Sabbath-breaking, drunkenness, profanity and quarrelling are vices almost unknown in Liberia. A temperance society, formed in 1834, numbered in a few weeks after its organization 500 members; at that time more than one-fifth of the whole population.

At Bassa Cove and Cape Palmas the sale and use of ardent spirits are forbidden by law. In the other colonies the ban of public opinion so effectually prohibits dram drinking that no respectable person would dare indulge an appetite so disreputable.

There are eighteen churches in Liberia, viz. at Monrovia four, New Georgia two, Caldwell two, Millsburgh two, Edina two, Bassa Cove three, Marshall one, Cape Palmas two. Of these, eight are Baptist, six Methodist, three Presbyterian, and one Episcopalian.

As there are forty clergymen in the colonies, all the churches are not only regularly supplied with preaching, but religious meetings are weekly held in many of the native villages.

Eight hundred of the colonists, or more than one-fifth of the whole population, are professed Christians, in good standing with the several churches with which they are connected. As might be expected, where so large a proportion of the people are pious, the general tone of society is religious. Nowhere is the Sabbath more strictly observed, or the places of worship better attended. Sunday schools and bible classes are established generally in the churches, into which, in many cases, the native children are gathered with those of the colonists.

There are twelve weekly day schools in all the settlements, supported generally by education and missionary societies in this country. The teachers in most cases are colored persons. A laudable thirst for knowledge pervades the community, and a great desire is expressed for an academic institution, toward the support of which they would contribute liberally; though as yet they are scarcely able to establish one single-handed.

In some places, as at Bassa Cove, literary societies are formed for mutual improvement, much on the plan of village lyceums in this country.

At Bassa Cove and Monrovia there are public libraries for the use of the people. The one at the former place numbers 1200 or 1500 volumes. A monthly newspaper is published at Monrovia. The articles in this paper afford good testimony of the general intelligence of the people, and reflect great credit upon the talented editor, a colored man.

There are at present 25 or 30 white persons connected with the various missionary and education societies, or attached to the colonies as physicians, &c. The government of Liberia is essentially republican, all the officers, except the governor, (who is appointed by the Colonization Society,) being chosen by the people. Elections are held annually in every village, and are conducted with great propriety and decorum. A vice governor, legislative councillors, a high sheriff, constables, &c., are some of the officers elected annually. The militia is well organized and efficient.

THE JEW.

Travelling lately through the Western part of Virginia, I was much interested in hearing an old and highly respectable clergyman give a short account of a Jew, with whom he had lately become acquainted.

He was preaching to a large and attentive audience, when his attention was arrested by seeing a man enter having every mark of a Jew on the lineaments of his face. He was well dressed, and his countenance was noble, though it was evident that his heart had lately been the habitation of sorrow. He took his seat, and was all attention, while an unconscious tear was often seen to wet his manly cheek. After service, the clergyman fixed his eye steadily upon him, and the stranger reciprocated the stare. The good minister goes up to him:

"Sir, am I correct—am I not addressing one of the children of Abraham?"

"You are."

"But how is it that I meet a Jew in a Christian assembly?"

The following narrative was the substance of his reply: "He was a very respectable man, of a superior education, who had lately come from London; and with his books, his riches, and a lovely daughter of seventeen, had found a charming retreat on the fertile banks of the Ohio. He had buried the companion of his youth before he left Europe, and he now knew no pleasure but the company of his endeared child. She was, indeed, worthy of a parent's love. She was surrounded by beauty as a mantle; but her cultivated mind, and her amiable disposition, threw around her a charm superior to any of the tinsel decorations of the body. No pains had been spared on her education. She could read and speak with fluency several different languages, and her manners charmed every beholder. No wonder, then, that a doing father, whose head was now sprinkled with gray, should place his whole affection on this only child of his love, especially as he knew no source of happiness beyond this world. Being a strict Jew, he educated her in the strictest principles of his religion, and he thought he had presented it with an ornament."

Not long ago this daughter was taken sick. The rose faded from her cheek, her eye lost its fire, her strength decayed, and it was soon apparent that the worm of disease was rioting in the core of her vitals. The father hung over the bed of his daughter with a heart ready to burst with anguish. He often attempted to converse with her, yet he seldom spoke but in the language of tears. He spared no trouble or expense in procuring medical assistance, but no human skill could extract the arrow of death now fixed in her heart.

The father was walking in a small grove near his house, wetting his steps with tears, when he was sent for by the dying daughter. With a heavy heart he entered the door of the chamber, which he feared would soon be the entrance of death. He was now to take a last farewell of his child, and his religion gave but a feeble hope of meeting her hereafter.

She extended to her parent her wasted hand—"My father, do you love me?" "My child, you know that I love you—that you are more dear to me than all the world beside." "But, father, do you love me?" "Why, my child, will you give me pain so exquisite? Have I never given you any proofs of my love?" "But, my dearest father, do you love me?" The father could not answer; she added, "I know, my dear father, that you have ever loved me, that you have been the kindest of parents—and I tenderly love you. Will you grant me one request—O, my father, it is the dying request of your daughter—will you grant it?" "My dearest child, ask what you will though it take all my property, whatever it may be, it shall be granted. I will grant it."

"My dear father, I beg you never again to speak against Jesus of Nazareth!" The father was dumb with astonishment. "I know," continued the dying girl, "I know but little about this Jesus, for I never was taught. But I know that he is a Saviour, for he has manifested himself to me since I have been sick, even for the salvation of my soul. I believe he will save me, although I have never before loved him; I feel that I am going to him, that I shall ever be with him. And now, my dear father, do not deny me; I beg that you will never again speak

against this Jesus of Nazareth! I entreat you to obtain a Testament that tells of him; and I pray that you may know him; and when I am no more, you may bestow on him the love that was formerly mine."

The exertion overcame the weakness of her feeble body. She ceased; and the father's heart was too full even for tears. He left the room in great horror of mind, and ere he could again summon sufficient fortitude to return, the spirit of his accomplished daughter had taken its flight, as I trust, to that Saviour whom she loved and honored, without seeing or knowing. The first thing the parent did, after committing to the earth his last earthly joy, was to procure a New Testament. This he read; and, taught by the Spirit from above, is now numbered among the meek and humble followers of the Lamb!—*Simple Sketches.*

A PRISONER OF HOPE.

Methought I looked into a prison dark and gloomy, where lay a convict, under sentence of death, stretched upon the floor, and in a sleep. The sun had risen, but he still slept. An hour passed, and the circling sun struck through the dreary bars, and fell upon his countenance. A slight motion in his frame was the effect of the bright beam, and he seemed as if he would turn away his face, though unconscious in his slumbers of the cause of his uneasiness. His restlessness increased; and presently his eyes opened. They were fixed intently on the grated window for an instant; were then turned upon the vacant walls of the cell; then fell upon his fetters, alternately gazing upon the iron band around his body, and the staple in the wall. These he contemplated as if he had never before observed them. His eyes then reverted to the grating, and he would fain persuade himself that where the light entered, he could escape. He sprang upon his feet, and made the futile experiment; but finding himself weakened and injured by every effort thus expended, he sat down upon his prison floor exhausted, and in a painful reverie. Again his eyes were seen looking wildly upon the walls. He thought of the "day appointed" for his execution, and he said to himself, "Can I not by dint of labor, night and day, giving up food and sleep, make a way of escape through this dreary, massive wall?" He arose, and with the links of his chain, began the hopeless undertaking, in which every stroke wounded himself and added to his desperation.

Now when the beams of the sun first broke into his cell, they disclosed the dim form of a person standing just within the door. In his right hand he held a key, and in his left, a scroll. The darkness, and the sleep of the convict had at first prevented his discovering the stranger. Subsequently his highly excited feelings, absorbed by his progress for deliverance, rendered him unconscious of his presence; and this notwithstanding the stranger had repeatedly spoken to him in a clear though low and gentle voice. This had been done while midnight brooded in the cell, for he had said to him, "Awake thou that sleepest." Again, when the prisoner had thought to escape through the bars which admitted the light, he might have heard the words, "Look unto me!" And as he was laboring so earnestly to make with his own hands an aperture through the wall, the stranger, with uncommon benignity, said to him, "I am the way"—"I open, and no man shutteth." Yet all these kind words were unheeded by the miserable man. He had heard them, but thought they were uttered in an adjoining cell, and did not suppose them addressed to him. At length, after a more desperate stroke on the impregnable wall, he fell backward to the floor almost insensible, and well nigh in despair; for the day of his execution was very near, and he was contemplating the multitudes to be assembled to witness it; the officer of Justice before him; and oh! that moment of horror to ensue. The soft voice uttered again, "Look unto me!" "Ask, and ye shall receive." The eyes of the prisoner were instantly fastened upon the figure at the door, whose hand now held forth the scroll, yet so lowly was the countenance, and so kind were the accents of the visitant, that the discovery of him produced no terror mingled with the surprise; but overwhelmed with wonder, gratitude, and penitence, he fell down at his feet and weeping, worshipped. Strange as it may seem, the iron band which embraced his body, as he fell upon his face was broken and loosed from off him. He was soon lifted up by his benefactor, and saw upon the paper held forth, inscribed in distinct characters, "PARDON." His tattered clothes dropped upon his chain, and his kind friend threw over him a garment "clean and white; the key was then applied to the cell; in a moment he found himself "free indeed," and went on his way rejoicing.—*N. Y. Obs.*

From the New Haven Record.

TOO MUCH PREACHING.

The caption of this article may startle some people; but it is best for the truth to be known. After considerable observation and reflection, the firm conviction has been forced upon the mind of the writer, that both the churches and the ministers in this State are suffering from an excess of preaching.

The ministers are suffering. Cases of throat and lung complaints among the clergymen, arising from too much public speaking, are constantly multiplying. It is a fact not generally known, yet strictly true, that no small part of those who begin to preach the Gospel, are obliged after a time to give out, from absolute inability to endure the labor imposed upon them. The churches should know these things. Men who would be shocked with the thought of using a beast cruelly, make no scruple of requiring of a minister that which is most certainly shortening his life. The only way of putting an end to this ruinous state of things, is, to tell the churches frankly, "You do not consider; you do not re-

member that your ministers are men, and like other men are destroyed by excessive labor." As a general rule, a clergyman cannot preach more than twice on the Sabbath, without undermining his health, and laying the foundation for an early death. Some may do it; some have done it; but most cannot. Wesley's charge to his conferences was the result of much practical wisdom. "Don't let your preachers," said he, "speak more than twice on the Sabbath: for, if you do, you will certainly destroy them." Have not some of our congregations been unintentionally guilty of destroying their pastors?

The churches also are suffering from too much preaching. The character of their piety, notwithstanding the revivals which have blessed our land, is much to be feared is declining from year to year. Indeed, how could it be otherwise? With three sermons on the Sabbath, they have little or no time for thought and serious meditation on what they have heard. To use a homely phrase, "what goes in at one ear goes out at the other." The notion is becoming more and more prevalent, that growth in grace is to be obtained by hearing, not by thinking and praying. Hence the increasing number of thoughtless Christians—of ignorant Christians—of inconsistent Christians.

The writer is happy to find that he is not alone in this opinion. A writer in the Quarterly Christian Spectator for February, 1838, whose preaching has been eminently successful, remarks as follows: "It is a fact, that revivals, fifteen or twenty years ago, were signalized by a more awful sense of the character and presence of God,—by more humbling views of the depravity of the heart, by more joyful hopes of salvation—by deeper solemnity in the converts, and by a much longer duration. It is equally true, that our public meetings were then less frequent; there were not as many sermons; Christians were urged to closet duties, and felt that the kingdom of God cometh not with observation, but was to be found in solitude. The result was, that when there was a sermon preached, it was devoured with avidity, and treasured up with fidelity."

And so it should be now. A sermon should be thought of, and talked about, till it is firmly impressed upon the memory and made part of the mind's furniture. How much might be done by every Christian father to cultivate habits of attention in his children, and to treasure up in their minds a store of correct sentiment, would he only make it a settled practice to interrogate them on Sabbath evening, upon what they had heard during the day. What an evident advantage, moreover, to himself, to familiarize his mind with the important truths to which he had listened. But all this is impossible, where three services are held; for the greater part of the evening is employed in attending public worship, and the fatigue arising from such an over-abundance of preaching renders serious thought, in common cases, out of the question. The family, instead of having a few important truths deeply fixed in their minds, retire to rest wearied and confused, only to prepare after another week, for a similar injudicious and comparatively profitless round.

Is this wise? Is it right? L.

*In this connection, it will be proper to quote an extract from the letter of a medical gentleman, of considerable celebrity, upon the subject, which the writer has been permitted to see. "President Dwight, who had a powerful voice and a strong constitution, thought it unsafe for any man to preach three times in a day. If a minister will make the whole services of the forenoon and afternoon not to exceed an hour and a quarter each, he may venture upon a short evening service in a small room and easy to speak in. I have, however, observed one thing, and that is, I do not remember to have known any person who has broken down his strength by severe labor in preaching, who has ever recovered it. It seems almost like suicide, only that it is the result of ignorance."

From the Christian Watchman.

ADVANTAGES OF CHRISTIANITY.

It has justly been said that the world owes more to the gospel than it is willing to acknowledge. Wherever Christianity comes, she brings with her all those blessings which give security and comfort to life. The wisdom of inspiration has declared goodness to be profitable to all things—since it confers on an individual the most solid benefits in temporal as well as in spiritual concerns. Religion does not make her disciple wait till death, before she will bestow on him any of her satisfactions. On the contrary, she is constantly cheering his way through life with those delights which can render the present imperfect state not only tolerable, but happy in a high degree. The pleasures of sin cannot reasonably be compared with those of piety, since however much they may be increased in number or intensity, they cannot reach the kind of enjoyment which devotion affords.

As the community is composed of individuals, it follows that any community must be happy when all its individuals are so. And religion is as well calculated to produce its benevolent effects in the one case as in the other. Besides, when piety bears sway, there are peculiar blessings arising from the formation of society. The exercise of mutual kind offices occasions a pleasure which could not be experienced in solitude. Pity, benevolence, gratitude, and all the mild charities of life, are awakened to action and show themselves in their appropriate fruits,—blessings, at the same time, and being blessed. Mild and equal laws which encourage industry, by giving security to its gains; a public opinion, stronger than law, which demands purity in single and fidelity in married life; thus proscribing those evils which have involved many unchristian nations in destruction, and which, wherever they prevail, are the ruin of the State; hospitals for the sick and insane; a comfortable provision for the unfortunate poor, and a state of opinion which renders labor honorable and idleness disgraceful, thus stimulating among all classes, a diligent im-

provement of their advantages, are some of the temporal blessings resulting from the presence of religion in a community. Respect for old age, obedience to the civil authority, a vastly superior refinement and strength of domestic ties, cultivation of all the arts which minister to the support and enjoyment of life, are virtues and advantages which flourish most where the obligations of piety are best revered. Any one may easily satisfy himself of this, by contrasting the condition of Great Britain, Denmark, and the United States, christian nations, with that of Burmah, Japan, and Turkey, where the people are either idolaters, or bow to the crescent of the false Prophet. Each of the latter countries is blighted by the sway of despotism; neither life nor property are safe; and the favored few live in luxury and indolence upon what they wring from the toil of the degraded and hapless multitude. Such, in brief, is the state of the people in those countries which are yet unblest with the light of the gospel. Vice and the numberless forms of unjust conspiracy to keep the people in the lowest depth of ignorance, misery and degradation. It would be a highly useful measure, could a competent person be procured to prepare a work showing the influence of Christianity on the wealth of a nation. In the Friends, whose industry and economy, with a rejection of expensive and frivolous amusements, secures to them an abundance, while at the same time they possess a disposition to enjoy it, and to answer the calls of charity, we witness a happy illustration of the ease with which the energies of a people, if well husbanded and rightly directed, may diffuse plenty through a community. The pleasures of the theatre, the gig shop, and the gaming-table, involve an expenditure of time and money, which, if devoted to increasing the comforts of life, would go far to banish want from among us, and to cause the hearts of the destitute to rejoice. The temperance and regularity of habit which Christianity enjoins would also do much to promote the health of the people, which is a part of their productive capital. The spiritual blessings which religion brings are worth more than the temporal ones or than all the world beside; but we are satisfied a candid examination of this subject will convince the inquirer, that in respect to time, as well as to eternity, the ways of wisdom are pleasantness, and that all her paths are peace.

CHINESE LITERARY INDUSTRY.

The first five or six years at school are spent in committing the canonical books to memory; another six years are required to supply them with phrases for a good style; and an additional number of years spent in incessant toil, are needed to ensure success. Long before the break of day, the Chinese students may be heard chanting the sacred books; and late at night, when the tasks are continued. Of one man it is related, that he tied his hair to a beam of the house, in order to prevent his nodding to sleep. Another, more resolute, was in the habit of driving an awl into his thigh, when inclined to slumber. One poor lad suspended his book to the horns of the buffalo, that he might learn while following the plough; and another bored a hole in the waistcoat of his cottage, that he might steal a glimpse of his neighbor's light. They tell of one, who, fearing that the task assigned him was too hard, gave up his books in despair, and was returning to a manual employment, when he saw an old woman rubbing a crowbar on a stone; on asking her the reason, she replied, that she was in want of a needle, and thought she would rub down the crowbar till she got it small enough! The patience of the aged female provoked him to make another attempt, and he succeeded in attaining to the rank of the first three in the empire.

They say of Shun, (raised to the throne by his talents and virtues,) "Shun was a man; I, also, am a man; if I but exert myself, I may be as great as he." The stimulus thus given to energetic perseverance, is immense; and the effect, in encouraging learning, incalculable. All persons acquire some knowledge of letters; and learning, such as it is, is more common in China, than in any other part of the world. Six poor brethren will frequently agree to labor hard, to support the seventh at his books—with the hope that should he succeed, and acquire office, he may throw a protecting influence over his family, and reward them for their toil. Others persevere, to the decline of life, in the pursuit of literary fame; and old men of eighty, have been known to die of sheer excitement and exhaustion, in the examination halls. In short, difficulties vanish before them, and they cheer each other on, with verses like the following:—

Men have dug through mountains, to cut a channel for the sea;
And have melted the very stones, to repair the southern skies;
Under the whole heaven there is nothing difficult;
It is only that men's minds are not determined.
[Medhurst.]

UNION MEETING HOUSES.

Houses of this description in which different denominations are interested, almost invariably become a source of dissatisfaction among the parties. The thing may go on well for a time; but the union is unnatural, and the result generally is, that one denomination gains the ascendancy at the expense of bitter feelings, hard words, and deep rooted prejudices on the part of the others; or the whole community around settles down into a kind of stolid indifference to the truth, under the specious name of LIBERALITY. And the instances are not few where such houses have been forsaken, and only remain as a standing monument of the compromise of truth and error for the sake of union in erecting a large and respectable building. Better would it be for any church or people to possess a house of worship not larger than a common school room, than to enter into such embarrassing alliances with other denominations whose views and interests, must ever be at variance with their own.—*N. H. Rep. Register.*

REVIVALS.

From the N. Y. Baptist Register.

AUGUSTA, Feb. 11, 1839.

BR. BREESE.—We have just closed a season of protracted worship, during which the Lord has triumphed gloriously. It will be remembered, perhaps, that we made a small effort last spring, under quite unfavorable circumstances, which resulted in the conversion of some souls. As the result of that and subsequent efforts, I have had the happiness of baptizing eighteen into the fellowship of this church. Conversions have been occurring at short intervals through the past season, and indications in the moral horizon inspired the belief that a more copious shower was about to distil upon us. I would say, however, that the body of the churches were low, while a few of their members were sighing over the desolations of Zion. Some of our church felt that we were called upon to make a special effort for the honor of God's name and the salvation of souls. Accordingly, a protracted meeting was appointed. Eld. A. Parker having been engaged to labor, the meeting was commenced Jan. 16, and continued nineteen days, with no other interruption than was occasioned by the great rain and severe snow-storm. The interest, however, had risen to such a height, that floods or drifts were not sufficient to detain all the people at home. The attendance was unusually good through the meeting. Our Presbyterian and Methodist brethren, having been invited, came up to the help of the Lord. The most of the preaching, however, was done by Br. Parker, who took charge of the meeting. We bless God that we have been favored with his labors. Sinners of every age and condition in life wept and prayed, and rejoiced in God their Saviour. Among the anxious might be seen the boy of ten years and the man of seventy, bowing together. It is almost useless to say it was a soul-thrilling scene to see from seventy-five to one hundred coming forward, evening after evening, for prayers. There were many cases of most pungent conviction, detaining us frequently after the dismission, to pray till their souls were emancipated. The interest continued to rise for sixteen days, (the time that Br. Parker was with us,) with the exception of the check occasioned by the storm. To describe the interest of the scene the evening that Br. P. closed his labors would require powers of which I am not in possession. Suffice it to say, about one hundred and fifty (including converts, of which we think there were about seventy) came into the body slips, and bowed down together, saying, Pray for us; while the deep-drawn sigh and broken sobs told the emotion within.

A most delightful union existed during the meeting between the different denominations. So general has the work been, that the academy, eight district schools, and a singing school, were discontinued for the time being, and teachers and pupils together sought and found the Saviour precious to their souls. Those who are the best qualified to judge, say there has never been such a revival in Augusta. The work commenced with the young men, bringing in an unusually large number of the most interesting in community. Infidelity, Universalism, and intemperance, have lost some of their victims. Prayer has been marvelously answered in many instances. The work is still going on. The heavenly flame has kindled in a remote part of our society, and conversions are occurring almost daily.

Permit me to say a word about protracted meetings. Fears are indulged by some that they will not be successful where a number have been held, as one by some noted evangelist. This, you are aware, is protracted meeting ground. Some of the best gifts have repeatedly been called into exercise here, yet I am told none have been more interesting than the two last; one of them with but very little foreign aid.

I hope brethren will not be faithless, but believing. I believe we feel in our souls to ascribe to God all the glory.

Yours, in gospel bonds,
J. MALLORY.From the Eastern Baptist.
REVIVAL IN SUMNER.

SUMNER, February, 1839.

BRO. WARREN.—Since my last note to you, we have had frequent occasion to repair by the water side and obey our Redeemer's great command by the baptism of his followers. We have received nineteen to the fellowship of this church by baptism since this work commenced. The work is still progressing slowly. Several promising youth have been gathered into the fold of Christ, and some aged persons, one seventy-three. This work is confined to a small section of the town. Let the praise be given to the Redeemer.

Yours truly,
M. LAWRENCE.

The Pittsburg Conference Journal contains accounts of several revivals in the region surrounding Pittsburg. At Steubenville, during a protracted meeting, 111 persons had joined the church. In Wheeling district, 225 have been added in the last three months, at Elizabethtown.

From the Christian Reflector.

Dear Brother,—In a tour which I recently made towards the easterly part of this State, I learned that there were many indications of the Lord's presence among his people.

In Lynn, there have been a few hopeful conversions. In Salem, there is a work of grace commenced in the two Baptist Societies. In Newburyport, there is a powerful revival in progress, in one of the Congregational Societies, and there is reason to hope that it will extend beyond its present limits. In the town of Gloucester, including Sandy Bay, &c. the Lord has made bare his arm, in view of that people. Here, it is hoped, many, who were in bondage to sin, have been ransomed and brought into the liberty of the glorious Gospel. The work has extended into all the Evangelical Societies in town, and is yet progressing.

These facts, dear Brother, are cheering and show, that God (O how long suffering!) has not yet forsaken our land, although we are so guilty and so deeply laden with iniquity.

These facts, also, should influence Christians and churches, that they awake from a state of

supineness, and, as one man, call mightily upon God, that he would shed down his Spirit richly and copiously upon all branches of his Zion and upon all classes of community throughout our land and throughout the world. In much haste, yours, &c.
W. M.
Feb. 19, 1839.

From the Vermont Telegraph.
THE CANADA MISSION.

BARNSTON, (L. C.) Feb. 11, 1839.

Dear Brother Murray,—Since I returned from the Convention, last October, we have had rather a dark and gloomy time for the Canada Mission. The war had thrown every thing into a confused state, and it would seem that the last vestige of virtue and religion were about to be swept from the land. I did not know, for a while, but we should have to abandon the Mission—at least, for a season—but this I was unwilling to do. I did not feel like quitting the field. So we kept on laboring, striving, by the help of God, to hold the churches where they were; and, thanks be to Him, in some places the dark cloud begins to disperse. A brighter day is dawning.

On the 1st of February I left home, crossed the Lake, and found my way to St. Armand, to which place brother Britain has removed his family and commenced missionary operations, since the session of the Convention. Here was once a Baptist church, in somewhat a flourishing state; but it had for a long time been destitute of the means of grace. Their numbers were reduced, and they were almost sunk down in despair.—Yet there were a few Baptist and Methodist brethren who were mourning over the desolations of Zion. On the first day of February, we commenced a protracted meeting. The people soon came together in multitudes. The Holy Ghost seemed to fall upon them. The word preached found way to many a heart. They cried to know what they should do to be saved, and were directed to believe on the Lord Jesus Christ.—Many, we trust, obeyed; and a goodly number of precious youth, and others who, a short time ago, were sporting on the brink of ruin, are now "clothed in their right minds," "at the feet of Jesus."

I remained there 8 days—preached 19 sermons—and, blessed be the name of the Lord, I hope not altogether in vain. I should not do justice to the subject, without saying I never was in a place where I received more acts of kindness from the people—not only from Baptists, but from our Methodist brethren, and also from those who make no profession of religion. Christians, both Baptists and Methodists, labored well in the work; and may the Lord bless them. The 5th day of February I was under the necessity of leaving them, to fulfil a previous appointment. But I left brother Britain and brother P. Chase, laboring night and day, with their whole souls in the work.

I trust, if the Lord will, I shall soon visit this region again. There are other places in the region where the Lord is pouring out his Spirit. The Macedonian cry comes from various directions. I believe this field is again white for the harvest. But the laborers are few—not more than one pastor for every fourth church. O I wish some of our good brethren from the South, who love to labor in the vineyard, would come and help us, if it be only for a few months. If you will come and labor and trust in God, you will gather your arms full of sheaves.

Yours, in love,
JONA. BALDWIN.

P. S. I remember that brother Wright asked for information for his brethren, in regard to the ability of the Canada churches to support the preached word. There are nine churches on the ground where the missionaries formerly labored. Two or three of these churches are able to do considerable for the support of preaching, and have done according to their ability, as well as any churches I have been acquainted with in Vermont. I should think that on an average brethren pay \$100 a year. The other churches are very poor. I think, in regard to some of them, that all the members in a church are not worth \$1000. These cannot enjoy the preached word steadily, unless it be sent to them from some other source. Wherever I have had the privilege of addressing my brethren and friends in Vermont, I have endeavored to state the facts as they were.

J. B.

ON FAMILY WORSHIP.

Family religion is of unspeakable importance. Its effect will greatly depend on the sincerity of the head of the family, and on his mode of conducting the worship of his household. If his children and servants do not see his prayers exemplified in his temper and manners, they will be disgusted with religion. Tediousness will weary them. Fine language will shoot above them. Formality of connexion or composition in prayer, they will not comprehend. Gloominess or austerity of devotion, will make them dread religion as a hard service. Let them be met with smiles. Let them be met as for the most delightful service in which they can be engaged. Let them find it short, savory, simple, plain, tender, heavenly. Worship, thus conducted, may be used as an engine of vast power in a family. It diffuses a sympathy through the members. It calls off the mind from the deadening effect of worldly affairs. It arrests every member, with a morning and evening sermon, in the midst of all the hurries and cares of life. It says, "There is a God!" "There is a spiritual world!" "There is a life to come!" It fixes the idea of responsibility in the mind. It furnishes a tender and judicious father or master with an opportunity of gently glancing at faults, where a direct admonition might be inexpedient. It enables him to relieve the weight with which subordination or service often sits on the minds of inferiors.

In my family worship, I am not the reader, but employ one of my children. I make no formal comment on the scripture, but, when any striking event or sentiment arises, I say, "Mark that!" "See how God judges of that thing!" Sometimes I ask what they think of the matter, and how such a thing strikes them. I generally receive very strange and sometimes ridiculous answers; but I am pleased with them; attention is all alive while I am explaining wherein they err, and what is the truth. In this manner I endeavor

to impress the spirit and scope of the passage on the family.

I constantly aim at the eradication of a false principle, wonderfully interwoven with the minds of children and servants—they take their standard from the neighborhood and their acquaintance, and by this they judge of every thing. I endeavor to raise them to a persuasion that God's will in scripture is the standard; and that this standard is perpetually in opposition to that corrupt one around and before them.

The younger children of the family will soon have discernment enough to perceive that the Bible has a holiness about it, that runs directly contrary to the stream of opinion. And then because this character is so evident, and so inseparable from the scripture, the heart will distaste and reject it. Yet the standard must be preserved. If a man should lower it, they would soon detect him, and he must, after all, raise them up to the right standard again. Much may be effected by manner, as to impressing truth; but still truth will remain irksome, till God touch the heart.

I read the scripture to my family in some regular order: and am pleased to have thus a lesson found for me. I look on the chapter of the day as a lesson sent me for that day; and so I regard it as coming from God for the use of that day, and not of my own seeking.

I find it easy to keep up the attention of a congregation, in comparison with that of my family. I have found the attention best gained by bringing the truths of scripture into comparison with the facts which are before our eyes. It puts more stimuli into family expositions. I never found a fact lost, or the current news of the day fail of arresting the attention. "How does the Bible account for that fact? That man murdered his father—this or that thing happened in our house to-day. What does the Scripture say of such things?"

Religion should be prudently brought before a family. The old Dissenters wearied their families. Jacob reasoned well with Esau, about the tenderness of his children and his flocks and herds. Something gentle, quiet, moderate, should be our aim. There should be no scolding—it should be mild and pleasant.

I avoid uniformity: the mind revolts at it: though I would shun eccentricity, for that is still worse. At one time I would say something on what is read; but, at another time, nothing. I make it as natural as possible. "I am a religious man; you are my children and my servants: it is natural that we should do so and so."

Nothing of superstition should attach to family duty. It is not absolutely and in all cases indispensable. If unavoidably interrupted, we omit it; it is well. If I were peremptorily ordered, as the Jews were, to bring a lamb, I must be absolute. But the service is my liberty, not my task. I do not, however, mean in any degree to relax the proper obligations.

Children and servants should see us acting on the Psalmist's declaration. *I will speak of thy testimony before kings.* If a great man happen to be present, let them see that I deem him nothing before the word of God.—Cecil.

CHRISTIAN EDUCATION.—In this state, infidelity has been weighed in the balances, and found wanting. For at least ten years, the South Carolina College had every advantage of trying the experiment. The patronage of the state was bountifully lavished upon it. Each successive governor, in his annual message to the Legislature, mentioned it with approbation, and commended it to the continued confidence and support of the representatives of the people. Its president and professors were reputed to possess superior talents and fitness for their station. But notwithstanding all these advantages—advantages which few institutions in the land possess in so ample a measure—the College declined with rapid strides. And the secret of it all was, that it was under the immediate government and instruction of men who were deeply imbued with infidel sentiments. At least, the predominant influence in the College was hostile to revealed religion. And hence a blight came over it. It had not the confidence of the people. It could not regulate itself.—There was disorder within, and distrust without. But a change was effected. The old officers, despairing of success, resigned their several stations, and others were selected to fill their places. It was, however, quite another class of men.—The vacant chairs, where infidelity had been taught by inuendo, were occupied by those who had the fear of God before their eyes, and his honor near their heart. And the result is, that there is now order where there was misrule; and the number of students have increased fourfold. All who have been in the habit of visiting the institution mark the contrast, and attribute the change to the proper cause—to the decided Christian influence which its president and professors exert.—*Charleston Observer.*

From the Banner & Pioneer.

The passage of the Israelites through the Red Sea.—Pedobaptist mistakes corrected.

We clip the following paragraph from the Protestant and Herald of the 31st ult. It is from the pen of the Rev. James Woods, the author of those pictorial representations of baptism which we have hitherto noticed:

"But how were they baptized in the sea? Not by immersion, for they went over on dry ground. Ex. xiv. 22: 29. It must have been by the sprinkling of the spray from the water; which was 'a wall unto them on their right hand and on their left.' Nor could they have been immersed in the cloud. For the cloud was before and above them. 'And the Lord went before them by day in a pillar of a cloud.' Again, 'He spread a cloud for a covering.' Ex. xiii. 21. Ps. cv. 39. They could have been baptized in no other way, as we can perceive, than by the sprinkling of mist or rain from the cloud. So far therefore as this example proves any thing on the subject, it goes to establish the fact that sprinkling is the most proper mode of Christian baptism."

"Sprinkling of the spray from the water!" Where, in all the Bible, is this "sprinkling of the spray" mentioned? Can any of our friends answer us? But "the cloud went before and above them," says Mr. Woods; but the Bible says it "stood behind them."—Ex. xiv. 19. Here then the Rev. gentleman and Moses are at variance. But Mr. Woods is at variance with himself. After telling us the Israelites were sprinkled by the spray from the water, he seems to forget himself, and remarks—"They could have been baptized in no other way, as we can perceive, than by the sprinkling of mist or rain from the cloud!" Put this and that together! But if they could be "baptized in no other way" than by the sprinkling of mist or rain from the cloud, we can make it very clear that Paul labored under a mistake, and the Israelites were not baptized at all! "unto Moses, in the cloud and in the sea." 1st, because the cloud was behind the Israelites, and any rain or mist that might have fallen from it could not have sprinkled them; and 2dly, because the cloud was nothing more nor less than "the angel of God," that appeared like a pillar of darkness to the Egyptians, and like a pillar of fire to the Israelites. Of course, it was not a rain cloud, and no rain or mist came from it to sprinkle the hosts of Israel, and so they were not sprinkled at all!

Thus fall the bulwarks of sprinkling! 'Built of gossamer on the brittle winds,' they vanish at the touch of truth!

COMMUNICATIONS.

For the Christian Secretary.

A TRUE STORY.

Simon and Sarah were advanced in life. They were people of color. Neither of them professors of religion; and neither of them could read a word. They had both, in their younger years, been slaves in the State of New York. Each of them had buried a companion, and subsequently married each other. Sarah had her freedom at the death of her master, but Simon remained a slave. His desire of liberty was such, that he, having heard the colored people were free in Massachusetts, ran away and reached a free State, and took up his residence near by me, unknown to his master. After having earned wages sufficient to purchase a home of his own, he sent a messenger privately to acquaint Sarah of his circumstances; whereupon she immediately left her other relations, to enjoy a home with Simon in a free State. For a number of years they were my near neighbors. Sarah was less inclined to attend meeting than Simon, the latter was often seen at church. A few years since, in distributing bibles among the destitute, I gave them one. It was received with much gratitude, and a donation made of 20 cents to the society from whence it came. And never was I sensible of giving a bible where it did more good. It was carefully enclosed in a wrapper, and safely put in a chest, and kept under lock and key. The thought, "There was the Word of God," had a very happy influence upon them; especially on Sarah, who used to solicit the favor from boys and girls, who chanced to call at her house, to read to her from the bible. And repeatedly has some little lad, or miss, spent an hour at Sarah's on the Lord's day, either before or after public worship, to read to her from her bible. And indeed, I seldom, if ever, felt more on visiting my parishioners, than I did one day when I called at Sarah's, and heard her request that I would read a chapter to her from her bible. The listening ear, the expressive countenance, with her enquiries relative to the meaning of the chapter, convinced me that she felt interested in what was read; and for a few minutes I realized the sweetness of explaining the bible to the ignorant. I found Sarah grew quite attached to meetings; and some time before Simon's death, which happened between five and six years ago, I felt desirous of ascertaining whether she ever prayed; and I said to her one day when at my house, Sarah, did Simon ever hear you pray? Something like deep humility, and great modesty, bordering on the heavenly, came over her sable countenance, as she answered, 'Yes sir, he has.' I said to her again, well, Sarah, how did it happen? did he find you praying alone? or was you praying some night when you thought he was asleep? 'No, sir,' she replied; 'but Simon, I suppose, knew what I went out for, before I went to bed, and one night as I was about to go out of the house, Simon says, Sarah, what do you go out doors to pray for, why cant you pray here with me? So I knelt right down and prayed with him.' Very well Sarah, that was right, and have you ever prayed with him since? 'O yes, sir, every night before we go to bed.' And is Simon willing you should? said I. 'Why, sir, I suppose he is, for the other night I was so very tired, I went to undress without paying, and Simon says, Sarah, han't you forgot one thing? So I knelt down and prayed, and I suppose he was willing I should.' O, thought I, how many white men there are, and learned men, professors of religion also, who appear to content themselves in living in the habitual neglect of family prayer, while at the same time evening prayer is steadily ascending from a family altar in poor Simon's house, offered up by his wife, while he under a consciousness of his unfitness to pray, dare not himself attempt it.

O what may we suppose
The judgment will disclose,

when all things are brought to light before the judgment seat of Christ? Well may we expect to see some there shine in glory, who were overlooked in this world, and, O reader, I fear we shall see many there with characters blacker than Sarah's face, who stood high in churches here.

S. W.

For the Christian Secretary.

TARIFFVILLE, Feb. 25, 1839.

Yesterday was a day of peculiar pleasure to the little branch of Zion in this place. At the close of the morning service, we repaired to the water side, when six willing converts were publicly introduced into the visible kingdom of Christ, by taking upon them the oath of allegiance by him prescribed.

In the afternoon, those mentioned above, with six previously baptized, received the hand of fellowship, and sat down at the table of the Lord. It was truly a melting time: tears of joy flowed from many an eye; and those that have been struggling long and hard to hold up the primitive order of Christ's Church in this place, could but say, the Lord had been better to them than all their fears, yea, than all their hopes. There are others who, we hope, will soon go forward in obedience to the Saviour's command. And best of all, the glorious work of reformation is still

going on. At no time since it commenced, have appearances been as encouraging as within the last few days. In regard to the character of the work, if we mistake not, it is decidedly evangelical. It has moved on very gradual, without noise or excitement, except some shaking of the dry bones, and such excitement as the devil has ever created when those who have been his faithful followers, are leaving his service and enlisting under the banner of king Jesus. The means that have been, and are still used, are the plain preaching of the word, and believing prayer.—And for the information of those who think that the whole truth should not be preached, especially during a revival, I would say, that I believe no part of bible truth has been kept back, or mutilated, to accommodate the views of ungodly men. The sinner has not only been told of his guilt, but also of his helplessness, and this has led him earnestly to cry for mercy. God has been represented as a sovereign, in dispensing his favors, and then the cry has been, "what must I do to be saved?" The reply to this, believe on the Lord Jesus Christ, and thou shalt be saved. Other instructions have been imparted, but these fundamental truths have been kept prominently in view. Among the converts, are the man of grey hairs, the middle aged, and the blooming youth. Several who might well be called the pillars in Satan's empire, in this place, have fallen, others are tottering, and we are hoping and praying, that the good work may not cease until his subjects in this place shall be few and feeble.

Brethren, pray for us, that as a Church we may be kept humble at the foot of the cross, and enjoy the luxury of wearing out in our Master's cause.

P. S.—10 o'clock, P. M. Fourteen present at an inquiry meeting this evening, eight of them never attended before.

CHRISTIAN SECRETARY.

HARTFORD, MARCH 1, 1839.

FOREIGN MISSIONS.

We feel it our duty again to remind the churches, and all who feel an interest in the spread of the gospel of salvation among the heathen in foreign lands, of the necessity, and we may say the obligation resting upon them, for immediate exertions and more liberal contributions in behalf of this blessed object. The receipts into the treasury of the Board of Foreign Missions for the months of December and January last, were only about two thousand dollars each month, while their expenditures amount to about eight thousand dollars per month. Within the ensuing six months, sixty thousand dollars must be provided to sustain the present operations of the Board, and they see not as yet where more than half the amount is to come from.

In this state of things, what is the duty of American Christians? We do not believe there is one real disciple who can conscientiously take the responsibility of advising that the field of labor should be lessened, to correspond with the comparatively meagre resources with which the Board are at present furnished; and yet this is their only course, unless the churches will be willing to come forward and meet the claims which a world lying in wickedness has upon them. Many of our brethren, we know, have been abundantly prospered in their business for a few months past, and we only put the question to their own consciences, in the sight of God, have they devoted a fair proportion of their substance to His cause, who has thus blessed and prospered them, and to whom it all belongs? Christian brother, "how much owest thou unto my Lord?"

The journals of our dear missionaries in Burmah, which have been published for two or three months past, have been deeply interesting; and it does appear as though the day-dawn of gospel light and life was rapidly spreading and brightening, and shedding its glorious effulgence over those regions of darkness and moral death. The time is fast hastening on, when "the heathen shall be given to the Saviour for an inheritance, and the uttermost parts of the earth for a possession." And while these cheering prospects are opening up to our view, shall the people of God stay their hands, when the blessed privilege is offered them of becoming "co-workers together with God" in his glorious purposes of grace? "Lift up your eyes, and look on the fields, for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together."

PASTOR WANTED.—We perceive by a notice in the Gospel Witness, that the first Baptist church in Troy, N. Y. are in want of a pastor, having accepted the resignation of their late pastor, Elder F. S. Park, on account of ill health.

BROTHER JONAS DOWLING, late pastor of the West Baptist church, New York, was installed pastor of the Pine Street Baptist church, Providence, on Thursday evening, Feb. 14th. Order of exercises as follows:—Invocation by Rev. H. E. Nott, of Providence; Reading Scriptures by Rev. S. Spaulding, of Pawtucket; Introductory Prayer, Rev. T. Dowling, of Centerville; Sermon by Rev. R. H. Neale, of Boston; Installing Prayer by Dr. Wayland; Hand of Fellowship by Rev. M. M. Dean, 3d church, Providence; Address to the candidate by Prof. Caswell; Address to the church by Rev. T. B. Ripley, 4th church, Providence; Hymn and Benediction by the pastor elect.

The Christian Reflector states that Rev. N. H. Smith, of Wilton, N. H., has received and accepted a call to become the pastor of the Baptist church in Fitchburg, Mass., and is expected to enter on the work immediately.

On the 3d ult. brother Marshall W. Leland was ordained to the work of the ministry, in the city of Washington, D. C. Sermon by Rev. Stephen Chapin.

THE NEW HAVEN RECORD.—We have received the first number of a new paper under the above title, published at New Haven, by Wm. Storer, Jr. It professes to be a "religious, miscellaneous, and political paper," without attaching itself to any particular sect, denomination, or party. From a glance at this number, however, we are induced to believe that it will rather incline to the principles of Congregationalism, than to those of any other denomination. It appears to be a very good paper, and we wish it success.

THE CHRISTIAN SECRETARY.

REV. AND DEAR SIR:—Having had the privilege of attending a Conference Meeting in Hartford on Sunday evening, I was much gratified indeed to see the willingness with which numbers engaged in the

REPLY.

Our friend has fallen into a very common mistake. Many think that religion is intended to produce simple happiness, and this is all they want. They see no beauty in holiness, and will not therefore subject themselves to the discipline which is absolutely requisite to sanctify the immortal spirit, and prepare it for perfect bliss. They forget that sin has to be conquered, and the world overcome, a matter certainly of great difficulty and trial, before perfect repose can come to the heart, and the mind exult in the freedom of the skies.

Thus then both sentiments are true. The Christian has difficulties; yet he counts it all joy when he falls into divers trials, because he knows that the trial of his faith, being much more precious than of gold tried in the fire, will be found to glory and honor at the coming of Christ. For the joy set before him, our Saviour endured the Cross, despising the shame. He was a man of sorrows and acquainted with grief—his soul was often troubled, and in death endured an untold amount of agony. Yet, who can doubt that he was happy—happy in doing good, happy in anticipating good. His was not indeed the happiness of the world, *gay, giddy, momentary*, and ending in despair, but pure, calm, sublime, unending. Even in the darkest hour of suffering, what glorious visions must have animated his heart, what divine satisfaction must have reigned within his spirit.

In conclusion we would say to our unknown correspondent : you will find happiness only in Christ, and in doing right—in fighting the good fight of faith, and in conquering the pride, the passion, and the unbelief of your own heart. It may not however be such happiness as you desire, yet it is the only happiness really worth seeking. You are a sinner, and you must repent ; you are a dependant creature, and you must pray ; you are a perishing immortal, and you must cast yourself on Christ, renounce the world, bear its scorn, take up your cross and follow the Saviour. Your happiness on earth will not be perfect. You will have trials, perhaps severe ones, for you live in a world opposed to God, and with a heart still but partially subdued and sanctified. But Heaven will compensate for all, and your trials on earth will only glorify your crown, and deepen your joy in the paradise of God. T.

RETIREMENT AND BENEVOLENCE.—A letter was put into our hands last week, enclosing a *five dollar bill*, with the following communication—"An *Annual subscription to the Karen Mission*, by a lady who is a member of the Calvinistic Church in Hardwick, Mass., the avails of *retirement*." Now we were infinitely more pleased with this *five dollars*, which were the avails of retirement, than we should have been with *fifty* given from abundance. It proved the existence of *true benevolence*—a benevolence founded upon *conscience* and *feeling*. O, if all Christians would only *retire* a little, our foreign missions instead of being *cramped* for want of means, and being under the painful necessity of proposing to re-

WHISKY FOR THE MINISTER.—A correspondent of the Religious Herald, Richmond, Va., relates the anecdote below, and we have no reason to doubt its correctness. We must premise, that the "Black Rock Baptists," so called at the South, are a party whose consciences are very tender upon the subject of benevolent efforts by the churches, and who cannot possibly find any scriptural sanction for such *condemnation* as Missionary Societies, Temperance Societies, &c. The circumstance here related is in good keeping with such scruples :

The class to which the above mentioned minister belongs, are sometimes, in Virginia, called "Rather Brethren." The origin of this singular appellation is thus explained by brother Broadus, in another column of the Herald. A few years since, one of these brethren, at a prayer meeting, was reading the first chapter of the 2d Epistle of Peter. After reading the 10th verse, he stopped to make some comments.—"The verse reads as follows: "Wherefore the rather, brethren, give diligence to make your calling and election sure," &c. In reading it, he left out the comma after the word *rather*, and evidently understood the word *brethren* in the third person instead of the second: for in commenting upon it he remarked, that these *rather brethren*, he supposed, were a *rather* superior order in the church, especially as Paul said they were very diligent! This enlightened exposition gained him the appellation of the *rather brother*, and when he became the head of a party that broke off from the regular Baptists, all who went with him were also called "Rather Brethren." We should suppose that these *rather brethren* must be rather particularly opposed to *Education Societies*.

He was born in Alexandria, N. H., on the 14th day of Nov. 1806. He professed religion twelve years since, at the New Hampton Institution, in the state of N. H. He afterwards pursued a liberal education at Brown University. After graduating, he was ordained, but not immediately settled as a pastor, but was engaged one or two years, as a Sabbath School Agent, in the state of Rhode Island.

A few words as to his character. As to his mind—his understanding was clear. Those who were associated with him, as members of the executive board of the A. B. H. M. S., know well how wise he was in counsel, and how prudent in action.

He was of a markedly even temper. His appearance in company was not ceremonious, but pleasant and cheerful; in a word, he was an open, conversable, and an entertaining companion; a polite gentleman, and a consistent Christian. His labors as a minister, were known to many. Few pastors preached more frequently, more acceptably, or, more successfully. His style of preaching was practical, original, and energetic.

While conversing, his countenance was full of expressions of joy. Shortly after this, Mrs. C. going to his bed side, he was asked if he knew her. Yes, said he, I know my wife, and I hope I shall know her in heaven. Mrs. C. observed she hoped they should meet in heaven. O yes, we shall, was his reply,—for he that doeth the will of God, the same shall be saved. Mrs. C. being about to retire for a little while, she

ANOTHER.—Our venerable brother HENRY SMALLEY, Pastor of the Baptist church in Cohamsey, N. J. departed this life on Monday, the 11th of February, in the 74th year of his age. He was ordained as Pastor of the church in Cohamsey in the year 1790, thus having sustained his connection as a watchman over this branch of Zion for nearly half a century.—It is mentioned as a remarkable fact, that through the whole of his long extended ministry, he has never once been unable to proceed with the services of the sanctuary, on account of ill health or any other casualty. He was highly respected as a man, and greatly beloved as a christian and a pastor. He went down to his grave peacefully and quietly, and was taken home to his everlasting rest "like a sheek of corn in its season, fully ripe."

CONGRESS.—During the past week, the Senate have passed Mr. Benton's bill for the armed occupation of Florida, and Mr. Wright's bill, "to preserve the public money, and to punish defaulters." Probably, however, neither of these will pass the House. On Thursday and Friday, the House of Representatives was the scene of a very excited discussion on a motion of Mr. Prentiss, of Mississippi, to expel Mr. Duncan, of Ohio, for an insult and gross attack on two members, (Messrs. Southgate and Stanley,) in an article published in the Globe, in which Duncan denounced those two members as *liars, scoundrels, ruffians, and politicians*. The subject was finally laid on the table, as it was doubted whether the House had power to punish members for acts of this kind committed out of the House.

THE BORDER DIFFICULTIES.

During the past week, the eastern mails have brought us an abundance of warlike news from the Maine border. Col. Rogers, who was sent by Gov. Fairfield to inquire of Sir John Harvey, lieutenant governor of New Brunswick, whether the expedition which captured McIntire, the Maine land agent, acted under his authority, has returned with McIntire,

Gov. Fairfield has issued orders for 8000 militia to hold themselves in readiness for active service, and 6000 of the Kennebec division have been sent forward to the support of those previously ordered. Bangor has been turned into a great military rendezvous, and troops are arriving from all quarters. Resolutions have passed the Maine legislature unanimously, for maintaining a military force upon the Penobscot and St. John's rivers, and appropriating \$800,000 to pay the expenses.

SUDDEN DEATH.—Edward Weir Esq., doorkeeper to the U. S. Senate, died very suddenly at Washington on Thursday last. He had gone to the Senate Chamber, apparently in good health, and a few moments after, while addressing one of the attendants, he fell and expired without a groan. He was a native of Boston, and formerly an officer in the army.

FIRE AT BUFFALO.—A destructive fire, supposed to be the act of an incendiary, broke out on Saturday morning last, in a building occupied as a Baker's shop, situate on the wharf near the foot of Main street, Buffalo. The fire spread with great rapidity, and very soon communicated to an adjoining building occupied by Mr. Chester Turner, as a pump and block manufactory. From this building the fire extended to the spacious wooden building owned by I. S. Smith, Esq. and occupied by Mr. Charles Howland, as an oil and ship chandlery store, and Messrs. Russell & Hawes, as a forwarding house, all of which were destroyed.

S. Dalahoussye, clerk of the steamboat Galanean, plying between New Orleans and Attakapas, had an altercation on a recent trip, with a Mr. Saunders, a passenger, who struck him with a cane. Dalahoussye challenged S., and they fought with Bowie knives. Dalahoussye was killed by a wound in the abdomen, which his antagonist's knife penetrated eight inches.

FATAL RENCONTRE.—An affray took place in Louisiana, opposite Vicksburg, on Wednesday, the 23d ult., between a captain Perry and a Mr. Lundy, which resulted in the death of the latter, who was shot through the body with a musket. Capt. Perry has since been held to bail in the sum of \$3,000.

FIRE.—A fire broke out on the night of Tuesday in the store of Mr. John Bassett, at Owego, N. Y., which, with the goods therein, was entirely consumed. The adjoining store of David Beers, in which was the printing establishment of the Owego Gazette was also consumed.

THE PACKET SHIPS—FARE REDUCED.—We are pleased to learn that the several lines of packets between London and New York, have agreed hereafter to discontinue the plan of furnishing wines and liquors, and to reduce the passage money from \$140 to \$100.

A gentleman of Buffalo has just sold all his real estate there for \$130,000, payable in instalments without interest, at the rate of *one dollar an hour*. The Advertiser remarks, "According to these terms, the purchaser will have 14 years, 34 days, and 20 hours to pay in, at the rate of \$8,760 per annum."

Among the deaths at Newport during the last year were twenty nine persons reported as over seventy years of age, and one hundred and ten. Their united ages were 2,477 years, and the average eighty and half years.

The Legislature of Iowa have passed a bill to erect Penitentiary. So we go—the prison and the gal-
lows always accompany the march of civilization.

A Mrs. Keeley died at Lancaster, Pa., a few days
nce, of hydrophobia, caused by the bite of a rabid
og, in Philadelphia, about four months ago. She
nderwent horrible tortures before dying.

On Saturday last, Mr. Webster presented to the senate a memorial from sundry citizens of the United States, asking that Congress would pass a law to abolish the use of ardent spirits on board ships of war.

In the city of New York there are three churches in which the services are conducted in Welch, and a monthly magazine is also published there in the same language.

Samuel Cole, Esq., a merchant of Gilmanton, N. H., dropped dead, instantly, in his store, on the 13th instant.

SEVENING ICE TO INDIA.—This enterprise, which was commenced in 1853 by Mr. Tudor, of Boston, has proved completely successful, and a large ice house has been built for him at Calcutta, and the Government allow him certain privileges in regard to duties, &c. Many cargoes have melted entirely away, in their passage over the equatorial regions, but Mr. T. has now discovered a method for which he has obtained a patent, by which the ice is preserved. This is a strong exemplification of American ingenuity and enterprise, and is well deserving of the success which it has enjoyed.

DIED,

In this city, 26th inst. Mary, daughter of Thomas Twichell, aged 1 year.

At Suffield, 2d inst. Benjamin F. Smith, aged 27.

At Bloomfield, 26th inst. Abigail, rel. of Jonathan Bidwell, aged 87.

At West Hartford, 15th inst. Mrs. Amy Wells, 63, wife of Mr. Horace Wells.

At Manchester, 20th inst. Miss Emily, aged 34, daughter of Mr. Mina White.

At Avon, 21st inst. widow Abigail Alling, 86, rel. of Mr. Eliza Alling.

At Waterford, 20th inst. Lydia Minerva Gates, eldest child and only daughter of Eld. Alfred and Sally Gates, aged 5 years.

NOTICE.—The Board of the Connecticut Baptist Bible Society, will meet at the Chapel of the North Baptist Church, in Hartford, on Wednesday, the 13th of March next, at half past 10 o'clock, A. M. A. M. SMITH, Sec.

Colchester, Feb. 25, 1839.

P. S. The following resolution was passed at the last meeting of the Board, and noticed some time since in the Secretary.

Resolved, That this Board most cordially approve of missionaries being employed by the several associations in this State to labor in their respective bounds

NOTICE.—THE BOARD OF THE CONNECTICUT BAPTIST EDUCATION SOCIETY, will meet at the Chapel of the North Baptist Church Hartford, on Wednesday the 13th of March next, at 3 o'clock, P. M.
H. WOOSTER, Sec'y.

M. Religious services and address at 1 o'clock,
P. M. H. WOOSTER, Sec'y.
Deep River, Feb. 18, 1839.

STAMMERING CURED.
THE following communication is from the Rev.
Wm. B. Dewitt, D. D., Harrisburg, Pa.

A CARD,

F. HASTINGS would tender his thanks to his friends and the public for the liberal share of

Hartford, Feb. 22d 1839. 3W49.

CONN. LITERARY INSTITUTION.

THE Spring term of this Institution will com-
mence on Wednesday, the 6th of March, 1839.

J. S. SWAILER Principal.

Jan. 11. CANFIELD & ROBINS. 43.

POETRY.

From the Portland Transcript.

THE CONTRAST.

While poets sing the laurels won,
The noble daring high,
The lofty deeds by heroes done,
Who for their country—die.

While marble columns tell their fame;
Historians record
The virtues, and the glorious name,
Of those who draw the sword;

Be mine the task to take the lyre,
And while my numbers roll,
Oh, may a spark of hallowed fire
Inspire my inmost soul!

To sing of one shall be my aim,
Whose laurels ne'er shall fade;
Compared to him the hero's fame
Is but a dark'ning shade.

The warrior, when his country calls
To battle, forth he goes;
And if on glory's field he falls,
It is for friends—not foes.

But Christ, 'midst scorn, o'erwhelmed in woes,
Mid passions, angry strife—
Not for his friends—but for his foes,
Gave up his precious life!

Be thou, O earth, amazed indeed!
Wonder, O heavens most high!
At love which led the Lord to bleed,
And thus for man to die!

Let lofty Carmel's trembling brow—
Let cloud-capt Horeb's throes,
The rending rocks proclaim it now,
That Jesus died for foes!

Let Nature thus record his fame—
On an enduring scroll;
All worlds conspire to sing his name,
While endless ages roll!

PORTLAND.

TYRO.

MISCELLANEOUS.

BUFFALO HUNT.

From "Wild Sports of the Far West," in the last number of "Fait's Edinburgh Magazine."

On the way I received many instructions as to how I must conduct myself during the hunt, I being quite a novice so far as regarded buffalo hunting. Mr. C— related many anecdotes of the escapes he and his fellow-hunters had had from enraged or wounded bison bulls. On one occasion he and three companions went out for a hunt. It was early in July, when the bulls are very furious. They rode boldly up among the herd, and selecting a fat cow, with a calf by her side, all fired together, and brought her down. "The herd," said he, "had not seemed to take much notice of our party; but as soon as we fired, they floundered off in all directions. We dismounted, and having hopped the calf, which affectionately remained to witness its mother's decease, we proceeded to bleed and dissect the cow. While thus engaged, I observed a buffalo disengaged from the herd approaching us. On calling my companions' attention to the circumstance, one of them insisted on going to meet, and have a shot at it. We expostulated with him, pointed out the danger of attacking, single-handed, an animal which, from its manner of approach, seemed to have no amiable intentions; but he would have his way, and we contented ourselves with re-loading our rifles, and preparing to follow him. We were on the side of a small elevation, and therefore could only see one side of the prairie, and it was on the other side that our friend and the buffalo were. While mounting our horses, we heard a shot, and immediately after a loud cheer. We proceeded up the slope at a canter, but had not gone a dozen yards, when we heard the peculiar thundering noise which heavy feet made upon the prairie. Just as we reached the top, a fearful sight presented itself—our friend, the hunter, galloped furiously past, about an hundred yards distant from us. We could hear the loud panting of his horse, and see the flakes of foam dropping from his mouth, as with convulsive energy it bounded along. About twenty yards behind him was the buffalo, apparently an enormous bull, bellowing with rage, and tearing up the ground with his horns, as he madly rushed on after our poor friend, lately the hunter, but now the hunted. Not a moment was to be lost; we galloped on, keeping at a wary distance on one side, and ready to fire the moment we got within shot. One of the hunters, a half brother to our apparently devoted comrade, Pierre, kept up within two hundred yards of the buffalo; the other hunter and I, finding the distance increasing rather than otherwise, began to despair of getting up in time for a rescue, when suddenly Pierre changed his course, and made off nearly at right angles for his former direction, thus getting the start of the buffalo, and giving us the opportunity to ride across to meet him. We spurred on our horses, and in a few minutes were considerably in advance of Pierre and his pursuer: we each took our station at a few yards distance on either side of the course, and raised our rifles ready to fire. In another moment, Pierre dashed by between us. We both fired at the maddened animal, behind him. Whether wounded by my ball or not, I do not know, but in an instant it rushed on me. My eyes began to darken, I felt a severe pain, and then became unconscious of what passed, until I was recovered by the usual remedies of brandy and cold water, and then found that my left arm and three ribs were broken. I had been lifted off my horse on the bison's horns, and pitched into the air. My poor horse was gored terribly—it died on our return. Pierre's brother, on coming up, fired at the monster, on which it left us and trotted off to the herd, probably mortally wounded; but we were in no condition to pursue it. Pierre never stopped his furious career till within the shades of the forest. When his half brother got up to him, he found that extreme terror had deprived him of speech. He however, recovered his speech before night, and informed us of the circumstances. He had fired at the animal; it tottered and fell, which was the occa-

sion of the cheer we heard; he then trotted up to it reloading as he went on, when, in the twinkling of an eye, the buffalo was on his legs, Pierre threw down his rifle and the chase began. I, concluded Mr. C—, was assisted home, and was confined to bed for several weeks after; however, Pierre and I have shot many buffaloes since then.

NATURAL CURIOSITY.—The following account of a natural curiosity is from the Texas Telegraph:—This singular mountain or hill, is situated on the head quarters of the Salley—a small tributary of the Colorado, about eighty miles from Bastrop, in a north-westerly direction. It is about three hundred feet high, and appeared to be an enormous oval rock partly embedded in the earth. When the sun shines the light is reflected from the polished surface as from an immense mirror, and the whole mountain glows with such a radiance that the beholder who views it even from the distance of four or five miles, is unable to gaze upon it without experiencing a painful sensation similar to that which is felt when looking upon the rising sun. The ascent of this hill is so very gradual, that persons can easily walk up to the top; but the rock is so smooth and slippery that those who make the attempt are compelled to wear moccasins or stockings, instead of shoes. This act, together with the name of the place, Holy Mountain, remind the visitor very forcibly of the command made to Moses at Mount Horeb, "Put off thy shoes from thy feet," &c. The Cumanches regard this hill with religious veneration, and Indian pilgrims frequently assemble from the remotest borders of this tribe, to perform their Paynim rites upon its summit.

ATHEISTS AND FREETHINKERS.—I am well assured, that all that I have heard from the wittyest atheists and libertines in the world, is nothing but bold ravery and madness, and their whole discourse a heap of folly and ridiculous nonsense; for what probable account can they give of the wonderful frame of the visible world, without the supposition of an eternal and infinite power, and wisdom and goodness that formed it and themselves, and all things in it? And what can they think of the many thousands of martyrs in the first age of Christianity, that endured not simple death, but all the inventions of the most exquisite tortures, for their belief of that most holy faith, which, if the miracles that confirmed it had not persuaded them to, they themselves had been thought the most prodigious miracles of madness in all the world? It is not want of reason on the side of religion that makes fools disbelieve it, but the interest of their brutish lusts and dissolute lives makes them wish it were not true.—Archbishop Leighton.

AN ANGEL STANDING BY.

We read of a certain youth in the early days of Christianity, (those periods of historic suffering and heroic patience and legendary wonder, to which I have already ventured to call your attention)—we read of a Christian youth on whom his persecutors had put in practice a more than common share of their cruel ingenuity, that by his torments (let those who will, or can, go through the horrible details) they might compel him to deny his Lord and Saviour. After a long endurance of those pains, they released him in wonder at his obstinacy. His Christian brethren are said to have wondered too, and to have asked him by what mighty faith he could so strangely subdue the violence of the fire, as that neither a cry nor a groan escaped him. "It was indeed, most painful," was the noble youth's reply; "but an angel stood by me when my anguish was at the worst, and with his finger pointed to Heaven." O thou, whoever thou art, that art tempted to commit a sin, do thou think on death, and that thought will be an angel to thee! The hope of Heaven will raise thy courage above the fiercest threatenings of the world; the fear of hell will rob thy persuasions of their enchantments; and the very extremity of thy trial may itself contribute to animate thy exertions by the thought that the greater thy endurance now, the greater will be thy reward hereafter.—Bp. Heber.

A DEATH-BED IS A DETECTOR OF THE HEART.—Yes, dear reader, death will unveil the motives which influence you in your intercourse with God and man. The vision of false security in which you may be at present wrapt, will then be dispelled. The illusion of fancy will then be broken. The spell of enchantment which sin has thrown over the mind, will in that awful moment be dissipated. Reflect upon a scene of so momentous and indescribable interest—and one too, which you cannot evade. Think of that moment, when, if unprepared to meet your God, you would prefer an inch of time to millions of worlds. Reflect upon the pains or joys with which, for you, eternity is pregnant. Reflect upon the dying love of Christ—the priceless value of the souls he bought, reflect, reflect.—Eastern Baptist.

SILENT PRAYER.—In the extremity of pain, the Christian feels there is no consolation but in humble acquiescence in the Divine will. It may be that he can pray but little, but that little will be fervent. He can articulate, perhaps, not at all, but his prayer is addressed to one who sees the heart; who can interpret its language; who requires not words, but affections. A pang endured without a murmur, or only such an involuntary groan as nature extorts, and faith regrets, is itself a prayer. We have a striking instance of an answer to silent prayer, in the case of Moses. In a situation of extreme distress, when he had not uttered a word, "The Lord said unto him, I have heard thy crying."—Hannah Moore.

A pious lady, the daughter of a peder-baptist minister, says, that when a child, and before she had ever heard of the name of Baptists or knew that there was a person in the world that practiced immersion, the question would often arise in her mind, on seeing persons sprinkled, "Why don't they do now, as they did in the apostles' days?" When she was converted the query still remained, and having become acquainted with some Baptist people she joined them. She is now an old lady, but has never yet been able to obtain a satisfactory answer to her truly childlike enquiry.—"Why don't they do now as they did in the apostles' days?"—N. H. Rep. Register.

Mothers' Monthly Journal,

Edited by Mrs. H. C. CONANT, and published by BENNETT & BRIGHT, Utica, N. Y.

THE fourth volume of the Journal will be commenced January 1, 1839, and will be conducted on the same general plan, and by the present successful editor.

The work was undertaken, on the part of the publishers, from a conviction of its importance: the same reasons have induced them to continue it without pecuniary advantage to themselves. They now hope the time has come for an effort on the part of its friends to give it a greatly increased subscription list. The religious press—conventions and associations—have given highly encouraging notices of the work. This, with the fact that many enlightened parents, in different sections of the country, have become deeply interested in its prosperity, induces the publishers to expect that at least two thousand new subscribers will be added to the list for volume four. To this end, those who have acted heretofore as agents are requested to continue their services; and in any church where there is no agent, the pastor of such church will greatly oblige the publishers by selecting a mother, who will collect the subscriptions and make the remittances.

From numerous commendatory notices, the following are published:

From the Christian Review, of June, 1838.

"Much as has been said on maternal influence, its importance to morals and religion is still far from being duly appreciated. Not only the history of religious conversions and of extraordinary piety, but a philosophical view of the maternal relations, the magic of a mother's sacred name created by assiduity, by constant fidelity, and not rarely by acts of heroism, nowhere else to be witnessed, and the direct power of her soft influence on the infant mind, clearly show, that to Christian mothers are committed, in no subordinate degree, the destinies of the human race. We rejoice in the success that attends the efforts made in the journal above named, 'Mothers' Monthly Journal,' to aid this class of individuals in discharging their high and holy trust. We need not say a word in commendation of its general character and literary execution. The light and often brilliant strokes of fancy, under which the most solid instructions are imparted; the cultivated taste, and power of expression, which are here found united with sound moral principles; and the varied form of essay, dialogue, poetry, letters, and notices, must surely render it a welcome visitor to intelligent and pious families. We have been surprised to learn, that, in many places, scarcely the existence, much less the merits, of this publication have been known. We wish it were in our power to bespeak for it a wider circulation."

From the New York Baptist Register, of Nov. 16, 1838.

"THE MOTHERS' MONTHLY JOURNAL.—We never peruse this work without being furnished with some new and profitable thoughts on the moral and intellectual training of children, and the solemn responsibilities of the parental trust. It furnishes a key to unlock many unobserved avenues to domestic pleasure, and invests the well-regulated home with the most precious associations on earth, purifying and elevating in their tendencies on civil society, and leading ultimately to honor and immortality in heaven.—Though bearing the simple appellation of 'The Mothers' Monthly Journal,' it is fraught with salutary admonitions and counsels to fathers and children, likewise, and, verily, if it were styled the Family Instructor, it would hardly be chargeable with incongruity."

We treat that it may enjoy a great enlargement of its subscription list for the next volume, which is now only one month from its commencement. The editor's beautiful address, in anticipation of it, is given in the present number. The high commendations which the Journal has everywhere received from the religious press secure it a rank among the first publications of the day, not only for the sound sense, variety, and originality, with which it is distinguished, but for the peculiar grace and felicity of its style."

From the Gospel Witness.

"We are glad that Mrs. CONANT adopts the Bible as the standard for the moral education of females.—We live in the age of action without principle; and should this action proceed in its present headlong career, we shall present the astounding spectacle of a nation well furnished with Bibles and all the means of grace, and yet governed only by those superficial maxims and principles which originated in the blindness and ignorance of paganism. If we are not mistaken, this is even now the great radical defect in the national character of Americans. We therefore hail with joy every attempt to bring our people back to those great principles of sound wisdom which are exhibited in the word of inspiration."

The following are the terms on which the Journal is published, and from them there is no deviation.

1. The "MOTHERS' MONTHLY JOURNAL" will be published on the first of every month, at ONE DOLLAR per annum, PAYABLE WHEN THE SUBSCRIPTION IS MADE.

2. No subscription will be received for less than one year.

3. Any individual, who will obtain and transmit to the publishers the names of five subscribers, with five dollars, will be entitled to the sixth copy gratis.

4. In forwarding the names of subscribers, great care should be taken in giving the Post-Office, County, and State, at which they wish to receive the Journal, correctly and legibly.

5. In no instance will the Journal be sent to subscribers without payment in advance, or AT THE TIME OF SUBSCRIPTION.

6. Remittances of \$10 (in one bill) may be made at the expense of the publishers. In all other instances postage must be paid by subscribers.

The Journal contains one sheet. The postage, under 100 miles, is 1-2 cents; over 100 miles, 2-12 cents.

All who may interest themselves in obtaining subscribers for the Journal, are especially desired to make their returns by the 20th of December.

Subscriptions for the above Journal, received by CANFIELD & ROBINS.

Hartford Dec. 7, 1838.

NEW SCHOOL BOOKS.

READER'S GUIDE, containing a notice of the Elementary sounds in the English Language.—Instructions for reading both prose and verse, with numerous examples for illustration, and lessons for practice. By John Hall, Principal of the Ellington School.

OLNEY'S INTRODUCTION TO GEOGRAPHY; Fourth Edition. A Practical Introduction to the study of Geography, embellished with maps from steel plates and engravings on wood. By J. Olney, A. M.

SMILEY'S SCHOOL GEOGRAPHY & ATLAS; a new work for the use of Schools, on the plan of Murray's Encyclopedia of Geography. Illustrated by numerous engravings, and accompanied by a new and beautiful Atlas. By Thomas T. Smiley, A. M., M. D.

MARSHALL'S WRITING BOOKS; a new and valuable system of writing, in 4 numbers.

CREEVEN'S LATIN ACCIDENCE, revised and enlarged. The above new and valuable School Books, published by the subscribers, are offered to the trade and to teachers, on the most reasonable terms.

Also, in the press, a new and greatly enlarged and improved edition of Olney's Arithmetic, for the use of Schools.

CANFIELD & ROBINS, 180 Main St.

VINDICATION OF THE BAPTISTS.—The Vindication of the Baptists from the charge of bigotry, and of embarrassing missionary operations by translating and refusing to transfer in one of their versions of the Scriptures among the heathen the words relating to Baptism. Second edition. By John Dowling, A. M., pastor of the West Baptist Church of New York. Price 6-14 cents.

For sale by CANFIELD & ROBINS.

December 1. 37.

RIPLEY'S

NOTES ON THE GOSPELS.

THE FOUR GOSPELS; WITH NOTES, chiefly explanatory; designed for Teachers in Sabbath Schools and Bible Classes, and as an aid to Family Instruction. By HENRY J. RIPLEY, Professor of Biblical Literature and Interpretation in the Newton Theological Institution—complete in two volumes. This work should be in the hands of every student of the Bible, especially every Sabbath School and Bible Class Teacher. It is prepared with special reference to this class of persons, and contains a mass of just the kind of information wanted. It also contains a splendid colored Map of Canaan.

RECOMMENDATIONS.

[From Rev. Robert Turnbull, Pastor of the South Baptist Church, Hartford, Conn.]

Having introduced Professor RIPLEY'S Notes into my Bible class about six months ago, I have had a fair opportunity of becoming acquainted with the merits of the work. I can unhesitatingly say, that it is almost every thing I could wish as a class book. The value of the Notes consists chiefly in their brevity, judiciousness and simplicity. The difficult passages are satisfactorily discussed, while those of a plainer and more intelligible nature are passed over with brief notices. Professor RIPLEY'S style is plain and chaste,—not loaded with redundancies, nor bristling with epithets and antitheses. His spirit is eminently Christian, or in other words, it is modest, humble, and devout. His topics for practical reflection, which he merely indicates, are well chosen and happily expressed. I have much pleasure in recommending the work as the best of its kind, for a text-book in Bible Classes and Sabbath Schools.

ROBERT TURNBULL.

Hartford, July 17, 1838.

[From Rev. Jeremiah Chaplin, D. D. late Pres. Waterville College.]

The author's views of the passages on which he comments are those of a sound discriminating mind, are evidently the result of much reading and reflection, and presented in a style distinguished by its neatness and perspicuity.

Hesecias, besides, to have hit on the proper medium between that conciseness which leaves the mind of the reader unsatisfied, and that prolixity which exhausts his patience and loads his memory with useless lumber.

This rare excellence in writings of any kind, and especially in those whose object is to illustrate the word of God.

[From R. E. Pattison, D. D., President of Waterville College.]

I know not that I have ever read so much commentary with so few occasions to dissent from the views of the author. Taking every thing into consideration, I should sooner recommend the Notes to that class of persons for whom they were designed than any other with which I am acquainted.

R. E. PATTISON.

Waterville College July, 1838.

[From Rev. Stephen Chapin, D. D., President of Columbian College, Washington, D. C.]

His explanations in the Introduction are pertinent and valuable; his notes preserve a just medium between the diffuse and the concise. One excellence of Prof. RIPLEY'S, that he helps the reader where he needs help, and when he does not, he lets him go alone. On plain texts, his notes are not introduced; but on the obscure, they are sound and satisfactory. In a word, I view the work as possessed of much merit, and well adapted to promote biblical knowledge and the cause of religion, and trust that a liberal encouragement will be extended by the Christian community.

College Hill, D. C., Aug. 8, 1838.

[From Rev. Luther Crawford, Sec'y Am. Bapt. Home Miss Society, N. York.]

I have perused the second edition of RIPLEY'S Notes on the Gospels with more than usual attention. I cannot but regard this as the safest and most unexceptionable work there is to be found of the kind, and should rejoice to hear of its extensive circulation through all our families and Sabbath Schools.

LUTHER CRAWFORD.

New York, August 6, 1838.

[From the Rev. J. S. Bacon, Lynn, Mass.]

The teacher or scholar will find in this work a greater number of just questions, as he would desire to ask, intelligently and satisfactorily answered, than in any other. I should be happy to see it in every family and in the hand of every Sabbath School Teacher, and Scholar of suitable age, in the land.

J. S. BACON.

[From Rev. N. W. Williams, Beverly, Mass.]

It gives me pleasure to add my testimony to that of others in favor of the work. I hope, it will find a place among all our Sabbath School Teachers, and in families generally, as a work which, if it aim not at novelty of ideas, may be relied on as explaining the text in a clear and comprehensive manner.

N. W. WILLIAMS.

Beverly, July 17, 1838.

[From Baker and Hume, Norfolk, Va.]

We have carefully examined RIPLEY'S Notes on the Gospels, and feel no hesitation in saying, that they are well calculated to answer the ends for which they were designed. Some may possibly object to the brevity of the notes; in our estimation, they are sufficiently extensive for all ordinary purposes. Were the work more voluminous, it would be less read, and consequently, less useful. This is an important consideration, and it should be allowed due weight. The style of the work merits particular commendation.—While plain and unostentatious, it is chaste and perspicuous. The faithfulness of the author, in his notes on those passages of Scripture which have reference to the subject of baptism, should commend the work to every member of our denomination. We trust that the period is not far distant, when a copy of it will be found in every Baptist family in the United States.

JOSEPH S. BAKER.

Norfolk, Va., Aug. 11, 1838 THOMAS HUME.

[From Rev. J. A. Warner, Editor of the Comprehensive Commentary.]

The author has fulfilled his promise of affording assistance to teachers and Bible class pupils, without doing for them the work of studying their lessons. It may not seem proper to institute comparisons between RIPLEY and Barnes; and yet I will just say, that Prof. RIPLEY is, in my judgment, by far the safer, the more modest, and the less ostentatious guide; and I cannot but wish he were adopted universally, in place of Barnes, in our Sabbath Schools.

JOSEPH A. WARNER.

Philadelphia, August 15, 1838.

[From the Biblical Repository, Andover, Mass.]

There are three things in these Notes which have given us much satisfaction; first, the kind and catholic spirit every where manifest—second, the labor is bestowed upon the really difficult texts—third, the practical reflections are few and to the point.

From Zion's Advocate, Portland.

These Notes breathe throughout the spirit of fervent piety; and he who reads them will be improved in piety as well as in knowledge. We cordially recommend this work to all engaged in Sabbath School Bible Class instruction, and to heads of families who cannot purchase more expensive works.

From the Christian Review.

Professor RIPLEY has given us a specimen of the right kind of Commentary; the Notes are more strictly explanatory than those of Mr. Barnes; they occupy a smaller space; the style, though less pointed and vivacious, exhibits more sobriety; the principles of interpretation are more cautiously applied; and the explanations, particularly on the subject of baptism, are more correct.

Published by GOULD, KENDALL, & LINCOLN, Boston, and for sale by the principal Booksellers.

CRANBERRIES FOR SALE.

100 Bushels—a superior article, by the barrel or less quantity. J. M. GLAZIER & CO.

No. 79 State street, Dec. 21.

40.

POSITIVELY AT COST.

THE large and valuable stock of Dry Goods, at the store No. 232, next north of the Free Church, will be sold off at cost, at Wholesale or Retail. A good chance is offered for any person who wishes to commence business, as the Goods are all new, and the whole stock will be sold cheap.

The assortment consisting in part of: Broad-cloths, Cassimeres, Satinets, French and English Merinoes, Bombazines, a large lot of Silks, French, English, and American Calicoes, Ginghams, Flannels, Laines and Challies, Merino, Broche, and Fancy Shawls, Gloves, Hosiery, Ribbons, Sheetings, and Cotton Flannels, with almost every article usually found in a Dry Goods Store. The above stock of Goods will all be closed off in a few weeks, and persons wishing to purchase Dry Goods, will do well to embrace the present opportunity.

Jan 10.

Groceries and Provisions.

THE subscriber has now on hand a complete and choice assortment of Family Groceries and Provisions—Sausages, Dried Meats, Vegetables, Flour, kept in a Provision Store—together with a full supply will find every thing of the very best quality, and for sale on good terms as at any other establishment. Call and see—at the store, corner of Market and Temple streets, directly east of the City Hall.

Jan. 11.

N. P. DENISON.

NEW BOOKS.

EGYPT, Arabia Petrea, and the Holy Land, by an American, Greece, Turkey and Europe, by do. Dick's Celestial Scenery, New Ed.

Hill and Valley, Modern Society, Memoir of Mrs. Taylor, McCrie's Lectures on the book of Esther, Young Ladies' Gift, 2d Series, Memoir of H. Sinclair, Our Protestant Forefathers, Lily of the Valley, A Leaf from the Tree of Life, Christian Confidence, by Dr. Spring, Advice to a Young Christian, Ticknor's Medical Philosophy, Tindale's New Testament. The Mother in her family, by Dr. Alcott. Biblical Analysis or Topical arrangement of the Scriptures.

For sale by CANFIELD & ROBINS.

Sept. 14.

NEW FALL GOODS.

AARON CLAPP has just received the most extensive and valuable stock of Goods he has ever had the pleasure of offering. The rapid increase of trade has induced him thus to extend his business, and the goods will be sold unusually cheap. Among the New Goods may be found Broadcloths, Cassimeres, Satinets; a large stock of Merinoes, Bombazines; a valuable stock of Silks, Mouseline de Laines, London and French drab Calico Prints, Challie Patterns, a large assortment of Shawls and Ribbons, Gloves, Hosiery, Woolen Yarn, Flannels, Sheetings, Shirts, Ticking, Bunting, Nun Bonnets, Travelling Baskets, Shell and Horn Combs, Bead Bags, best Needles and Pins, together with almost every article usually found in a Dry Goods Store.

Sept. 14.

W. S. CRANE,

DENTIST.

Exchange Buildings, North of State House. REFERENCES—Messrs. E. & J. Parmleys, J. W. Crane, M. D., J. D. Stout, M. D., E. Bryan, New York.

March 31st, 1838.

HARTFORD

Fire Insurance Company. Office north side of State-House Square, between the Hartford and Exchange Banks.

THIS Institution is the oldest of the kind in the State, having been established more than twenty-five years. It is incorporated with a capital of One Hundred and Fifty Thousand Dollars, which is invested and secured in the best possible manner. It insures Public Buildings, Churches, Dwellings, Stores, Merchandise, Furniture, and Personal Property generally, from loss or damage by Fire, on the most favorable and satisfactory terms. The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public. Persons wishing to insure their property, who reside in any town in the United States, where this Company has no Agent, may apply through the post office directly to the Secretary; and their proposals shall receive immediate attention.

The following gentlemen are Directors of the Company.

Eliphalet Terry, Job Allyn, S. H. Huntington, George Putnam, H. Huntington, Jr., Junius S. Morgan, Albert Day, Ezra White, Jr., John D. Russ, ELIPHALET TERRY, Pres't.

JAMES G. BOLLES, Sec'y. March 23, 1838.

ETNA

INSURANCE COMPANY. Incorporated for the purpose of insuring against Loss and Damage by Fire, only.

SECURED and vested in the best possible manner. S—offer to take risks on terms as favorable as other offices.

The business of the company is principally confined to risks in the country, and therefore so detached that its capital is not exposed to great losses by sweeping fires.

The office of the company is in the new Etna Building, next west of Treacy's Exchange Office House, State street, Hartford, where a constant attendance is given for the accommodation of the public.

THE DIRECTORS OF THE COMPANY ARE

Thomas K. Brace, Stephen Spencer, Thomas Holden, James Thomas, Samuel Tudor, Elisha Peck, Griffin Stedman, Daniel Burgess, Henry Kilbourn, Ward Woodbridge, Joseph Morgan, Joseph Church, Elisha Dodd, Horatio Alden, Jesse Savage, Ebenezer Seeley, Joseph Pratt.

THOMAS K. BRACE, Pres't. SIMON L. LOOMIS, Sec'y.

The Etna Company has Agents in most of the towns in the State, with whom insurance can be effected.